February 18
1926

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"Pray always that you enter not into temptation, that you may abide the day of His coming, whether in life or in death." DOCTRINE AND COVENANTS 61: 39.

No. 7, Vol. 88 Thursday, February 18, 1926 Price One Penny

IMMORTALITY AND ETERNAL LIFE*

ELDER JOSEPH FIELDING SMITH

OF THE COUNCIL OF THE TWELVE

I FEEL VERY HUMBLE and never have I felt more than I do to-day to rejoice in the revelations of the Lord, especially in those that have come to us in this dispensation. It has caused my heart to swell within me as I have listened to the testimonies from our brethren as they have borne witness that God lives and that Jesus Christ is our Redeemer and the Son of God. I desire to add a few words of testimony to these great truths, knowing as I do that not only the brethren on this stand, but you, my brothers and sisters, are also able to bear the same testimony, because these things have been made known to you by the power of the Holy Ghost.

TO KNOW GOD AND JESUS CHRIST IS LIFE ETERNAL

In a prayer uttered by our Saviour just before His death, He said:

"And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.

"I have glorified thee on the earth: I have finished the work which thou gavest me to do.

"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

I know, as these brethren know, that God lives; that Jesus Christ is the Only Begotten Son of God in the flesh and the

*Address delivered at the third session of the Ninety-sixth Semi-annual Conference in the Tabernacle, Salt Lake City, Utah, October 5th, 1925.

Redeemer of the world. But I have not learned all that there is to know about Him and our Father, neither have you, for in this mortal life it is impossible for us fully to comprehend the mission of our Lord and Redeemer, to know Him and just who and what He is, and the extent of the great work He accomplished. But if we shall be worthy to enter into the presence of God the Father and Jesus Christ His Son and there be crowned with exaltation, it will be necessary for us to know them in the fulness. However, until we do enter into their presence and receive this great blessing, we will not fully know the only true God and Jesus Christ whom He has sent.

THE PRE-EXISTENCE OF CHRIST

A very significant thing in this prayer is the expression, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." The work accomplished by our Saviour did not begin when He came into this world, a babe at Bethlehem. A great work had already been accomplished by Him before He came here; and He exercised authority in the eternities, under His Father, before this world was framed, but not with a body of flesh and bones.

John, the beloved disciple, bearing witness of this, says:

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; and without him was not any thing made that was made.

"In him was life; and the life was the light of men.

"And the light shineth in darkness; and the darkness comprehended it not."

THE WORK OF CHRIST TO BRING TO PASS IMMORTALITY AND ETERNAL LIFE

Jesus Christ was the light of men before He came here to die. Under the direction of His Father He created worlds—great earths for habitation by the children of God—and exercised authority as the Son of God, the first begotten in the spirit, beyond that which we can comprehend. In the Scriptures, known to us as the Writings of Moses, we have some account of this great work that was performed by Jesus Christ. I want to read a portion of the conversation had by Moses with the Lord and recorded in this Scripture:

"And the Lord God said unto Moses: For mine own purpose have I made these things. Here is wisdom and it remaineth in me.

"And by the word of my power, have I created them, which is mine Only Begotten Son, who is full of grace and truth.

"And worlds without number have I created; and I also created them

for mine own purpose; and by the Son I created them, which is mine Only Begotten.

"And the first man of all men have I called Adam, which is many.

"But only an account of this earth, and the inhabitants thereof, give I unto you. For behold, there are many worlds that have passed away by the word of my power. And there are many that now stand, and innumerable are they unto man; but all things are numbered unto me, for they are mine and I know them.

"And it came to pass that Moses spake unto the Lord, saying: Be merciful unto thy servant, O God, and tell me concerning this earth, and the inhabitants thereof, and also the heavens, and then thy servant will be content.

"And the Lord God spake unto Moses, saying: The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine.

"And as one earth shall pass away, and the heavens thereof even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

So we see by this that Jesus Christ is the light and the life of men; He was the Creator before this world was made. But we are not concerned just now with the works He then performed, nor are we concerned just now with these other worlds and their inhabitants.

LIFE DID NOT ORIGINATE ON THE EARTH

This we know, and that will suffice until all things are revealed, the inhabitants of these worlds created by Jesus Christ are begotten sons and daughters unto God. Life did not originate here; man did not first come into existence here. We are told by our Father in heaven that man is eternal, that he has always existed, and that all life on this earth came from elsewhere. We may not be able to comprehend all this now, but the time will come in the providence of the Lord, when all things shall be made known and we shall have knowledge in the fulness.

THE FAITHFUL PROMISED ETERNAL LIFE

The thing we are vitally interested in in this life is stated in that expression: "For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man." This truth is vital to every faithful Latter-day Saint, for we have had committed into our care the Gospel of Jesus Christ, and have been commissioned and given power through the Priesthood to go forth and proclaim this message of salvation in all the world. We are to bear witness to the fact that God our Father, through the redemption made by Jesus Christ His Son, has granted unto all men the blessing of forgiveness and remission of sin through their faith, repentance, and baptism in water; by which they

may come back, if they will be faithful in keeping His commandments to the end, and enjoy eternal life in His presence. Through the mercy of God all men are to receive immortality; and, to those who are willing to serve and be obedient to all the commandments of the Lord, He has promised another great blessing known as eternal life. Immortality means life without death, and eternal life means much more than that; it is life in the presence of God and in the presence of Jesus Christ His Son, there to receive the fulness of the blessings and the power which the Father has promised to His sons and daughters who, through the keeping of the commandments are found just and true. All who receive the Gospel and endure in faith to the end are heirs to the blessings of this great promise—eternal life.

When the Saviour stood at the well in conversation with the woman of Samaria, He gave her some very important instruction regarding eternal life. There He also declared Himself to be the Son of God. He asked her for water to drink, and in turn promised her and all who would believe on Him and keep His sayings, that to them He would give water which, if they would drink, they would never thirst. It is written:

"Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again: [He was speaking of the water in the well].

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life."

On another occasion, when He was teaching the Jews, they asked Jesus what sign He could show, or what great work He had accomplished, to prove His ministry. They referred to Moses and the manna that the Lord had sent to the children of Israel when they were in the wilderness. The Lord answered them thus:

"Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.

"For the bread of God is he which cometh down from heaven, and giveth life unto the world."

So He declared Himself to be the water of life and the bread of life, and made the promise that those who would receive this water and this bread should never thirst and never hunger, their souls would be satisfied. They misunderstood Him; the woman thought He spoke of water which quenches thirst. The Jews thought He spoke of water which sustains the body, but He was speaking of the principles of the Gospel, these principles of eternal life, which, if the people would live them, would bring them back into the presence of the Father.

And He said:

"I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

This is my testimony. I know these things are true. I know that if we are obedient to the laws and principles of the Gospel as they have been made known to us, if we will walk in righteousness and endure in faith that we shall obtain eternal life. This life will bring us back into the presence of God, there to dwell in the fulness of light, there to know our Eternal Father, the only true God and Jesus Christ whom He has sent. Those who do not dwell there shall not know them, for they shall not be blessed with eternal life, which is God's life, although they may be in possession of immortality; for all men will receive the gift of the resurrection through the atonement of Jesus Christ. We must have faith in Jesus Christ as the Son of God. We must believe in the Father, in the Son, and in the Holy Ghost, as the three separate and distinct personages, the Father and the Son having bodies of flesh and bones, not blood. We are misunderstood by many people when we say that Jesus Christ has a body of flesh and bones, and His Father also, and they naturally conclude that such a body must be quickened by the blood; but the body after the resurrection is not quickened by the blood, but is quickened by spirit, and is immortal. We must believe in the Father, Son and Holy Ghost as the great governing power of the universe. It is necessary for men to repent of their sins in order to have perfect faith; and after repenting of their sins it is necessary that they have their sins remitted in the waters of baptism; that they be cleansed in the manner which the Lord has provided and receive the gift of the Holy Ghost, by which they may come back again from spiritual death to spiritual life, to dwell in the presence of the Father and the Son.

CONDITIONS UNDER WHICH MEN MAY SECURE SALVATION

In conclusion let me read these words by revelation to the Prophet Joseph Smith, on the day on which this Church was organised:

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God.

"And we know that justification through the grace of our Lord and Savior Jesus Christ is just and true;

"And we know also, that sanctification through the grace of our Lord and Savior Jesus Christ is just and true, to all those who love and serve God with all their mights, minds, and strength.

"But there is a possibility that man may fall from grace and depart from the living God;

"Therefore let the church take heed and pray always, lest they fall into temptation."

We are not saved now. I have stood on the street corners and heard men declaring that they are saved, because they have

received religion and been converted. No man is saved as long as mortality endures, unless he is faithful to the end; and there is always a possibility, as I have read to you here, that men may fall from grace.

So, it behooves us, as Latter-day Saints, to be faithful, to keep the commandments of the Lord, to walk in righteousness all the days of our lives. Thus through obedience to the commandments, which are set forth in the Gospel of Jesus Christ, and by continuance therein, we shall receive immortality, glory, eternal life, and dwell in the presence of God the Father and His Son Jesus Christ, where we shall truly know them. Oh, I pray that we may endure, that we may receive these blessings, in the name of Jesus Christ, our Lord. Amen.

CONFERENCE APPOINTMENTS

DATES of the Spring Conferences of the British Mission are as follows:

Liverpool...	Sunday, February 28,	1926.
Hull	,, March 7,	,,
Leeds	,, ,, 14,	,,
Manchester	,, ,, 21,	,,
Norwich	,, ,, 28,	,,
London	,, April 4,	,,
Free State	,, ,, 11,	,,
Sheffield	,, ,, 18,	,,
Welsh	,, ,, 25,	,,
Ulster	,, May 2,	,,
Nottingham	,, ,, 9,	,,
Birmingham	,, ,, 16,	,,
Bristol	,, ,, 23,	,,
Newcastle	,, ,, 30,	,,
Scottish	,, June 6,	,,

Conference Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Conferences should be informed and public notice be given.

WE HOLD IT TO BE REASONABLE, scriptural and true, that man's period of earth-life is but one stage in the general plan of the soul's progression; and that birth is no more the beginning than is death the close of individual existence. God created all things spiritually before they were created temporally upon the earth; and the spirits of all men lived as intelligent beings, endowed with the capacity of choice and the rights of free agency, before they were born in flesh.—J. E. T.

WORK

Work!
Thank God for the might of it,
The ardor, the urge, the delight of it—
Work that springs from the heart's desire,
Setting the soul and the brain on fire.
Oh, what is so good as the heat of it,
And what is so glad as the beat of it,
And what is so kind as the stern command,
Challenging brain and heart and hand?

Work!
Thank God for the pace of it,
For the terrible, keen swift race of it;
Fiery steeds in full control,
Nostrils aquiver to greet the goal.
Work, the power that drives behind,
Guiding the purposes, taming the mind,
Holding the runaway wishes back,
Reining the will to one steady track,
Speeding the energies faster, faster,
Triumphing over disaster—
Oh, what is so good as the pain of it,
And what is so great as the gain of it,
And what is so kind as the cruel goad,
Forcing us on through the rugged road?

Work!
Thank God for the swing of it,
For the clamoring, hammering ring of it,
Passion of labor daily hurled
On the mighty anvils of the world.
Oh, what is so fierce as the flame of it,
And what is so huge as the aim of it,
Thundering on through dearth and doubt,
Calling the plan of the Maker out;
Work, the Titan; Work, the Friend,
Shaping the earth to a glorious end;
Draining the swamps and blasting the hills,
Doing whatever the spirit wills,
Rending a continent apart
To answer the dream of the Master heart.
Thank God for a world where none may shirk,
Thank God for the splendor of work!

ANGELA MORGAN

AND THE MASTER-WORD is Work, a little one, as I have said, but fraught with momentous sequences if you can but write it upon the tablets of your hearts, and bind it upon your foreheads.—SIR WILLIAM OSLER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, FEBRUARY 18, 1926

EDITORIAL

DEFILEMENT THROUGH SIN

In a fateful prediction concerning the last days, the days in which the Lord would "punish the hosts of the high ones that are on high, and the kings of the earth upon the earth", an ancient seer thus voiced what was shown to him in prophetic vision:

> The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant (Isa. 24: 5; see also verse 21).

However, even in the time of turmoil and shaking, which would involve men, institutions and the planet itself, in the days of pitfalls and snares whereby mankind would be deceived and entrapped, there would be some to rejoice in the recognition of an overruling Power; amidst the dire events recorded, some would praise the Lord despite the din of world disturbance (see verses 13 to 15).

The earth is pictured as a defiled abode—this because of the inhabitants thereof, whose lamentable state is depicted as the direct result of sin, which is the transgression of the law of God.

We can not rationally construe the transgression here mentioned as specifically a violation of the Mosaic Law; for in Scripture that is nowhere called an everlasting covenant. Quite to the contrary, the Law, in the sense of the Mosaic code, was temporary and preparatory in character, and was abrogated and superseded by the Gospel (see Gal. 3: 23-29); but the shed blood of Jesus Christ is distinctively called "the blood of the everlasting covenant" (Heb. 13: 20).

Isaiah looked beyond the establishment of the Gospel through the ministry and atoning death of the Christ, and saw the falling away of the people as the result of sin. The sad condition then existing in part, and to reoccur in greater literalness, was seen also by Jeremiah, through whom the Lord spake, saying:

> For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water (Jer. 2: 13).

The history of the declension of the Primitive Church furnishes evidence of a painfully literal fulfilment. As with the priest so with the people—they did transgress the laws, change the or-

dinance, and break the everlasting covenant embodied in the Gospel of Jesus Christ.

Soon after the close of the Apostolic ministry, the Church underwent rapid internal deterioration, and developed a state of increasing perversion. Among the symptoms of this deadly malady were the following:

(1) The corrupting of the simple principles of the Gospel by the admixture of the so-called philosophic systems of the times.

(2) Unauthorised additions to the rites of the church and the introduction of vital changes in essential ordinances.

(3) Unauthorised changes in church organisation and government.

These were at once causes and effects—every succeeding manifestation of growing apostasy being the result of earlier declension and the cause of later and more pronounced departure.

Mystery was thrown about the simple and impressive ordinances of baptism and the sacrament of the Lord's Supper, and pagan ceremonials were combined therewith. Pomp and pageantry supplanted the soulful worship of early days; oratory was elevated above inspiration and testimony by which holy men of old had spoken as they were moved by the Holy Ghost (see 2 Peter 1: 21).

The Church, thoroughly reprobate, created offices at pleasure and laid claim to secular authority, notwithstanding our Lord's avowal to Pilate, "My kingdom is not of this world." While still boasting its divine origin as founded by Jesus Christ, who refused earthly kingship, the Church lifted itself above all kings and rulers, and arrogated to itself supremacy in the affairs of nations.

There could be no rejuvenation of an institution so corrupt, so thoroughly devoid of the gifts and graces of the Spirit, so wilfully guilty of having transgressed the laws, changed the ordinance, broken the everlasting covenant.

The reestablishment of the Church by direct conferment from Jesus Christ became indispensable to the salvation of men. The Church of Jesus Christ of Latter-day Saints affirms that restoration, with a restitution of all the earlier ordinances of the Gospel, and the renewed proclamation of the everlasting covenant, and this through divine commission. By men's acceptance of this Gospel and compliance with its requirements, the earth may be cleansed from its defilement and mankind may be saved. And there is no other way!—J. E. T.

SENIORITY OF ELDERS

In the case of two or more Elders appointed to labour together, one of them is the recognised senior, that is to say he stands first—the first among equals. This is in harmony with the spirit of our

Church organisation, which embodies a perfect plan of orderly assignment. To the senior Elder of any pair or group the Conference President will address such communications as apply to all of the little company; and, in turn, the senior Elder will speak and report for himself and associates on matters pertaining to all of them as a unit.

Seniority in these cases is not determined wholly by length of service in the field, neither by individual age. These conditions are factors to be taken into consideration by the Conference President in making his appointments; but other, and in some instances many other, conditions have to be taken into account. Some of our missionaries have had long experience in Church service at home; not a few of them have served in positions of responsibility as officers in Wards and Stakes; others have completed honourable missions before entering upon their present service in these lands. Such men may be better qualified for positions involving seniority than are their associates, and may even be appointed as Conference Presidents early in their period of current service. Furthermore, the personal element is to be considered in all appointments. Some can accomplish more as leaders, others as followers. Ambition for office arising from any personal desire for distinction is foreign to the spirit of the Church; and to the credit of our missionaries be it said that pronounced manifestation of such personal ambition is so rare as to be negligible.

The success of the great cause to which we, as missionaries, are devoting time, talent and material possessions, is, as it should be, the great consideration; and every true missionary is willing and eager to serve where he is most needed and in the particular position to which he is appointed.

Conference Presidents should designate the senior Elder in each little group appointed to labour as companions; and such designation should be made with due consideration to experience and other qualifications, including personality and adaptability to existing conditions, and not solely or even primarily on the "missionary age" of any Elder.—J. E. T.

"A MORMON CANDIDATE"

Under the foregoing caption *The Daily Mail* of London published in its issue of February 4th a dispatch from Canada, relating to the candidacy of Elder Joseph Y. Card for election to the legislative body of the province of Alberta. There is nothing new in the election of members of our Church to legislative or judicial positions in Canada, particularly in Alberta, where we have three Stakes of Zion, fully organised. Many members of the Church from these Stakes served in the Great War as officers and

privates under the British flag. Conspicuous among them is Major Hugh B. Brown, who won distinction in foreign service, and who has since become President of the Lethbridge Stake of Zion.

The present writer has personal acquaintance with Mr. Joseph Y. Card and knows him to be a man of ability and honour. As stated in the message, one of the great "Mormon" Temples is situated in Cardston, Alberta, and the structure is known for its beauty and grandeur throughout the Dominion. The cost of the great building is slightly over-estimated by the correspondent. The dispatch follows:

A MORMON CANDIDATE

From Our Own Correspondent

Edmonton, Alberta, Jan. 23.

Mr. Joseph Y. Card, son of Charles Ora Card, a disciple of Joseph Smith, the Mormon leader, and the founder of the thriving town of Cardston, in Southern Alberta, will be a Conservative candidate for the Cardston constituency at the next general provincial election in Alberta.

Mr. Card is a Mormon, and Cardston is a Mormon town, with a temple, costing £250,000, set upon a hill-top in the centre of the settlement.

There are two Mormons at present in the Alberta legislature, both of them sitting as farmer members.

The Church of Jesus Christ of Latter-day Saints is treated with respect, and the sterling worth of its members as dependable, law-abiding and progressive citizens is extolled in Canada. Their industry and thrift, together with their exemplary habits and wholesome community life are proverbial.—J. E. T.

GOSPEL TEACHINGS*

Repentance, A Saving Power

Repentance is a deep and heartfelt sorrow for sin, producing a reformation of life.—Roberts.

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance—2 Peter 3: 9.

The Awakening to Repentance. As soon as one becomes conscious of a Heavenly Father, of the atonement wrought out by His Only Begotten Son, and of their plan of salvation, there comes a realisation that he has failed to comply with some of the requirements made. A burning desire seizes the penitent one

*This article is for use in the course of study of the Relief Societies on the first meeting night in March.

to be forgiven and to have his sins blotted out. This repentance is a wonderful gift from the Father. It brings an earnest desire to make reparation and to sin no more. What a blessed boon it is; for while one's acts can not be recalled, by repentance they may be atoned for and thus may one rise above his sins, and in a measure wipe them out. This sorrow must come before forgiveness can be obtained, and before one can be worthy of the cleansing waters of baptism.

Repentance Necessary For All. But we must not think of repentance as necessary only for the candidate for baptism. Neither is it to be felt only when one commits a serious crime. It should find an abiding place in every heart and should be constantly manifested. John shows how universal is the need of repentance when he says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Paul conveys the same thought in these words: "There is none righteous, no, not one:" and in Ecclesiastes it is written: "For there is not a just man upon the earth, that doeth good, and sinneth not."

The Way of Repentance. What shall I do? cries the repentant one, and a voice answers, Show your sorrow by making reparation—ask forgiveness of the Father and of the one you have wronged; make restitution and cease to commit the offence.

Confession Necessary. The Scriptures make it very clear that confession is necessary. Solomon says, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." In Romans we read, "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." James exhorts, "Confess your faults one to another, and pray for one another, that ye may be healed." In the Doctrine and Covenants we are told, "By this ye may know if a man repenteth of his sins—behold, he will confess them and forsake them."

In the "Scarlet Letter" Hawthorne shows in a forceful way the effect of confession and the result of keeping one's sins hidden, of letting a bitter secret canker the soul. He made "everything in his drama of the soul turn upon confession of sin." There is a soothing balm that comes to the one who confesses. Hester Pryne does not suffer a tithe as much as does Arthur Dimmesdale, whose crime is hidden.

Parents an Example. Parents should set an example by confessing and asking pardon if they have wronged one of their children. If the father or mother has hurt the other everything should be made right as far as possible, and they should see that the children are in harmony, at peace with each other and with all their associates before they kneel in family prayer. This is very important. How can the spirit of prayer abide in hearts that are torn with dissension, with ill-will, with condemnation? Let the spirit of forgiveness, of restitution, of good will fill the hearts

of those who bow before the Father's throne to seek a blessing at His hands.

Children Should be Trained to Ask Pardon. That the asking of forgiveness may not be so difficult as many find it, children should be trained from infancy to ask pardon for offences they commit. One father made it a practice in his home to have the children, when they had done wrong, kneel before their mother, confess, and ask forgiveness. Some of them found it difficult to bend their knees and voice their sorrow, but what a training did they receive! Now that these children have reached maturity they see the wisdom of their father in thus training them to bow in penitential humility and ask pardon.

Repentance Shown by Deeds. Sometimes children, instead of saying they are sorry, show it by helping their mothers do things that they do not usually do. Mothers should accept this, draw the children into their arms, and by love and tenderness bring the vocal expression of repentance. Some parents, instead of encouraging this expression, check it and make their children afraid to tell them of their wrong-doing. When punishment is made too severe the child is tempted to lie, so as to avoid the wrath that followed his confession on a previous occasion. A wise mother will be careful to so treat her child who has made a mistake that he will always want to come to her for advice and help. A little lad ran trembling to his mother and said, "Oh, Mama, I didn't mean to break the window; I threw the ball against the wall and it bounced through the window. Oh, I didn't mean to. What are we going to do about it?" The sensible mother took her little son into her arms and said, "Of course you didn't mean to, dear. When father comes home we will tell him and see what he says shall be done." The child could scarcely wait to tell his father, so anxious was he to make amends. It was agreed that his pennies were to be given to pay for a new pane of glass. Was not this the natural punishment? Was it not infinitely better in its results than the scolding, whipping, and sending to bed, which so often follow similar confessions? The natural instinct of the child is to confess and make right. Blessed indeed are those children who are encouraged by the attitude and treatment of their parents to do this. If confession and restitution were established in the home government there would be fewer stiff-necked, stubborn-kneed men and women who feel it almost impossible to confess.

Warning of the Still Small Voice. No one ever started on the downward path but that the still small voice urged him to repent, to turn from the evil and make restitution.

Reparation. The truly repentant one will leave no stone unturned to make full reparation. He will do all in his power to undo the wrong committed. Unless he does this he has not truly repented.

Do the Wrong No More. After everything possible has been done to blot out the evil, the last step in the process of true repentance is to do the wrong no more. This is vitally important. It is a very serious thing after one has been forgiven to repeat the offence. Joseph Smith says "Repentance is a thing that cannot be trifled with every day. Daily transgression and daily repentance is not that which is pleasing in the sight of God."

Forgive All Men. Those who hope to be forgiven must freely forgive. The Saviour taught us to pray "Forgive our debts, as we forgive our debtors." He promised, "If ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." That we must forgive practically a limitless number of times is shown in the answer Christ gave to Peter's question, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" And the Master replied, "I say not unto thee, Until seven times: but, Until seventy times seven." That all must be freely forgiven is shown in this: "I, the Lord, will forgive whom I will forgive, but of you it is required to forgive all men."

Forgive Whole-heartedly. There is something gracious and beautiful in the character of those who forgive whole-heartedly, not grudgingly nor of necessity. Those who take the penitent ones to their arms and let them bask in the warmth of their love are "converting the sinner from the error of his ways. . . . and shall hide a multitude of sins." Sometimes those who have sinned and repent in sackcloth and ashes are ostracised. Their self-righteous sisters, figuratively speaking, draw their garments about them lest they be polluted by coming in contact with a sinner. Such was not the Master's way. He forgave the wrong-doers freely and showed them a more excellent way. He accepted their tributes of love and tenderly blessed them. He, the sinless One, forgave. Can those who constantly fall short of grace do less?

Sins of Omission and Commission. Our missionaries go forth crying repentance to the people of the world. There is need for us at home to take the warning to ourselves. Every one of us has sins of omission and commission that need attention. Each woman should take time to scan her acts frequently and carefully. Each should catechise herself by asking such questions as these: Do I honour my parents? Am I honest? Am I sincere? Do I keep my word? Am I patient? Do I speak kindly? Do I keep my body sacred? Do I honour my womanhood? Am I true to myself and my professions?

Fruits of Repentance. Repentance mellows and softens the spirit. It brings peace to the soul. Humility and charity grow under its benign sway. Light and joy accompany it. The one

who accepts this gift of God keeps the ability to repent with him.

DISCUSSION

1. What is repentance?
2. Show that it is necessary for all to repent.
3. What are the steps in repentance?
4. Prove that confession is vital.
5. How may parents train their children in the ways of true repentance?
6. If we hope to be forgiven, what must we do?
7. How should the repentant be treated?
8. Do you take time at the close of the day to scan your acts?
9. What benefits come from this self-examination?

FROM THE MISSION FIELD

Transfers—The following transfers of missionaries have been made from and to the Conferences specified: Elder Allen C. Reynolds from Birmingham to Manchester; Elder Dean A. Barker from Norwich to Nottingham; Elder Eugene H. Hall from Newcastle to Sheffield; Elder William Ned Newell from Hull to Leeds; Elder John N. Fraser from Leeds to Hull.

Releases—Elder George A. Baker, who has laboured in the Liverpool, Leeds, Ulster and London Conferences as a Traveling Elder and in the Ulster Conference as Conference President, and Elder Ernest C. Moore, who has laboured in the Leeds, Ulster and Liverpool Conferences as a Traveling Elder, have been honourably released to return to their homes; they left Liverpool Febrnary 12th, per s.s. *Montrose.*

Doings in the Conferences: *Birmingham*—On February 6th a meeting of the Missionary Elders of the Birmingham Conference and a monthly Union meeting were held at Handsworth. President James E. Talmage attended both. Following reports by the Elders he stressed the importance of every missionary so living and working as to be a source of encouragement and inspiration to all who come within his respective ministry. At the Union meeting the Mission President explained that only those who are living up to the laws of the Church, specifically in observing the requirements of prayer, the Word of Wisdom and the law of the tithe, should be placed in positions of leadership, either in the Branch organisations generally or in any of the auxiliaries. On Sunday the 7th, the President was among those who testified at the monthly fast meeting. He spoke at the evening service on the same day, as did Conference President Milton England also.

Liverpool—An enjoyable farewell social was held in the Liverpool Branch February 10th, complimentary to President Virgil

M. Groo, who has moved to Conference headquarters at Blackburn, and Elder Ernest C. Moore now on his way to his home in America.

London—The Traveling Elders met in a missionary meeting on January 30th; Elder Floyd C. Stuart spoke, using "The Bible" as his subject. A baptismal service was held in the North London Branch on January 17th; one candidate was baptised by Elder Marvin P. Thain and confirmed by Elder Frederick Langton.

Manchester—A Missionary Elders' meeting, a general Priesthood meeting and an enjoyable social were held at Manchester on February 6th; valuable instructions and favourable reports were given by President Alvarus H. Parry and several of the Elders.

Nottingham—A fancy-dress social was held at Nottingham, January 16th, under M. I. A. auspices. The monthly report meeting of the Missionary Elders and a Conference Union meeting were held in Nottingham on January 30th.

Sheffield—A baptismal service was held in the Sheffield chapel on February 6th; four candidates were baptised by Elder Moroni B. Langford and confirmed by President James H. Bowns and Elders Ray R. Murdock, Harold L. White and John D. Hansen.

Welsh—The Traveling Elders met at Cardiff, January 30; encouraging reports were given by the missionaries and Elder John E. Barker discoursed on "My duty as a missionary." A pleasant social was held in the Pentre Rhondda Branch on January 28th, at the home of Brother John Sparrow.

DEATH

DALTON—Sister Sarah Ann Dalton, aged 81, of Gravesend, London Conference, died on January 16th. Funeral services were held on January 21st under the direction of President Devirl B. Stewart; Elder Lawrence W. Bramwell spoke at the service and President Stewart dedicated the grave.

CONTENTS

Immortality and Eternal Life... 97
Conference Appointments ... 102
Poetry: Work 103
Editorials: Defilement Through Sin 104
Seniority of Elders... ... 105
"A Mormon Candidate" ... 106
Gospel Teachings 107
From the Mission Field 111

EDITED, PRINTED AND PUBLISHED BY JAMES E. TALMAGE, 295 EDGE LANE
LIVERPOOL
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN